1: Hocart Y-5 (ca. 1920) 1929

OQ6 Lau OQ6
Lakemba

No control is exercised over children in the matter of food. Children eat at all hours, and as much as they like. When hungry they cry for food, sometimes up to the age of ten or more.

Parents are excessively indulgent to their children, and adults generally allow them liberties. For instance, small children are allowed to sit beside their parents in a concourse of adults and eat with them. I remember seeing only once a child beaten by its father. The idea that a child should be controlled seems wanting. A child that flies from its angry parents to some relative is not rejected. A Lauan said to me once, "We see white children how still they keep, and think they are to be pitied."

The people do not believe in educating children. Small children are said to be without minds (*tawa vakayalo*). Bigger children are watery souled (*yalo wai*). It is generally believed that it is useless to teach them anything, and that schools ought to be for big boys, almost young men. To the argument that the education of young children gives the best results in Europe, it is answered that Fijian children are quite different.

The education of Fijian children consists therefore in picking up things as they go along by example. The way in which they learn dances is characteristic: they do not join until about the sixteenth year, when they are left to muddle through. Their ignorance is therefore extraordinary and in marked contrast to the greater maturity of the children of the New Georgian group of the Solomon Islands, who, mixing freely in the conversation of their elders and sometimes conducting religious ceremonies in the absence of adults, are consequently early acquainted with many things.

The Lauan children pick up tales, but tell them most unintelligently. Much depends on the grandmother. Mosese was an exceptional boy in telling tales; the reason given for this was that he was "a boy with a grandmother" (*ngone vakatumbuna*). His grandmother, a lady, used to tell him tales heard from the nobles.

On the other hand, children pick up practical knowledge very early, because they begin to help their parents—boys, their fathers; girls, their mothers—at an early age, though at their own sweet will, more as a game at first. Gradually this develops into regular and real work till at the age of fifteen or sixteen they are enrolled among the adults as far as work is concerned. One energetic man boasted that he paid taxes at fifteen. Children thus very soon become experts on fishes and plants. When walking about, their chief interest is not the scenery but the food plants they descry. Food is indeed their chief interest, and they define everything in terms of food.

Crying is indulged in till a late age, but is more a sign of anger than of grief, especially vicious howling. Tui Tumbou thought Matuku boys

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

CHAPTER II

HOW A FIJIAN GROWS UP

A FIJIAN IS BORN

Endua na thangi thava ukaya—endua na theve, 539
E liku so via noi mba ni vandra,
E mo thangera noi vuna a vuana . . .

What wind is blowing—the southeasterly,
It shakes the boughs of the pandanus trees,
The fruit is falling to the ground . . .
From an ancient fan dance, Kambara.

HOW DOES an infant born on one of these islands today grow up into a Lauan? What influences condition his development? How is he inducted into the social group? Since one cannot understand an individual without knowing his background, this chapter will be devoted to the birth, growth, and development of a Lauan into adulthood as this process takes place today in the southern islands. 000

Like most pre-literate peoples the Fijians in the past had no very formal system of education. Children learned by imitation, play, experiment, and apprenticeship, to adjust themselves to their particular natural and social environment. There has been little essential change in the process of growing up in Lau today. Children still learn chiefly by imitation and experiment. They are, however, required to attend the village school which was introduced by the missionaries. Here they are taught to read and write the Mbauan language and to do simple arithmetic by a native pastor-teacher trained in a mission school, or by a village teacher trained in a government school. The system of native education introduced by 871 [861]